far more than has hitherto been observed, only In the differences of various grades of culture, and are only to a very small extent permanent (nor even that in a strict sense). For this reason all arguments based on national character are so little binding on one who aims at the alteration of convictions —in other words, at culture. If, for instance, we consider all that has already been German, we shall improve upon the hypothetical question," What is German ? " by the counter-question, " What is *now* German ? " and every good German will answer It practically, by overcoming his German characteristics. For when a nation advances and grows, it bursts the girdle previously given to it by its national outlook. When it remains stationary or declines, its soul is surrounded by a fresh girdle, and the crust, as it becomes harder and harder, builds a prison around, with walls growing ever higher. Hence if a nation has much that is firmly established, this is a sign that it wishes to petrify and would like to become nothing but a monument. This happened, from a definite date, in the case of Egypt. So he who is well-disposed towards the Germans may for his part consider how he may more and more grow out of what is German. The tendency to be un-German has therefore always been a mark of efficient members of our nation,

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FOREIGNISMS.—A foreigner who travelled in Germany found favour or the reverse by certain assertions of his, according to the districts in which he stayed. All intelligent Suabians, he used to say,